

Social Networks and the Externalities of Social Capital among Millennial Sheep Farmers in Bale Pulang Village, Cipada Village, Cikalong Wetan District, West Bandung

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Abstract

This study aims to describe the social networks of millennial sheep farmers and to explain the externalities of social capital generated for the surrounding community in Kampung Bale Pulang, Cipada Village, Cikalong Wetan District, West Bandung Regency. The study employs a qualitative approach, with data collected through in-depth interviews, observation, and document analysis. The research informants include millennial farmers, community leaders, and non-farming residents.

The research findings indicate that the social networks of millennial sheep farmers are formed through three dimensions of social capital, namely bonding social capital, bridging social capital, and linking social capital. Bonding social capital is reflected in regular meetings, mutual cooperation practices, and reciprocal assistance among members of the farmer groups. Bridging social capital is evident in collaborative exchanges of experience with other farmers as well as partnerships with tourism villages. Meanwhile, linking social capital is manifested through livestock training provided by Biofarma, visits from university representatives, and technical assistance from the livestock service office. The social capital that has been established generates various positive externalities for the surrounding community, including: (1) knowledge externalities, as seen in the increased knowledge of sheep farmers and the development of broader and more progressive ways of thinking; (2) externalities in reducing opportunism, reflected in increased income and the emergence of new occupational opportunities; and (3) collective action externalities, such as the use of livestock sheds as facilities for research and learning, improved

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access to feed and livestock resources, and the enhancement of local environmental infrastructure

Keywords: *Social Networks, Social Capital Externalities, and Millennial Farmers*

INTRODUCTION

The development of the times has influenced changes in the population composition across generations. There are six main generational groups that reflect different social and demographic dynamics: Pre-Boomer, Baby Boomer, Gen X, Millennial Generation, Gen Z, and Post Gen Z. According to data from Statistics Indonesia (BPS), the Millennial Generation accounts for 25.87% of the total population, or approximately 70,625,100 people.

Andrea et al. (2016) state that Millennials are digital natives who are highly adaptive to technology, possess strong concern for environmental issues, and are actively involved in social activities. These characteristics position them as potential actors in transforming traditional sectors such as agriculture and livestock farming. Siregar & Wijaya (2025) further note that Millennials are also known to be perfectionists and tend to choose jobs that align with their interests even if the income is lower rather than taking high-paying jobs that do not match their personal values.

At the national level, the agriculture and livestock sectors face serious challenges in regenerating the workforce, especially among younger generations. BPS data shows that the majority of farmers and livestock producers are currently dominated by individuals aged over 45, while youth participation continues to decline each year. The lack of interest among young people in this sector is influenced by several factors, such as the perception of low economic prospects, limited access to land, and insufficient innovation and technology (BPS, 2023).

In the local context, one region that holds significant potential yet faces challenges in regenerating young livestock farmers is West Bandung Regency, particularly in the sheep farming subsector. Based on 2023 data, the total population in this region is 1,859,600 people, with 133,100 residents living in Cikalong Wetan District. Of this total, 57,953 individuals work as livestock farmers. This figure indicates that approximately 3.1% of the total population of West Bandung Regency is engaged in the livestock sector. When viewed from the age distribution, the livestock sector is dominated by individuals in the productive and older age groups. Records show that 519 people are under 15 years old, 5,186 people are aged 15–24, 11,249 people are aged 25–34, and 15,689 people fall within the 35–44 age group, which is the highest number

The data indicate that the livestock sector in West Bandung Regency, including Cikalong



Wetan District, is still dominated by individuals aged 35 and above. Meanwhile, the participation of younger generations in this sector remains relatively low. The involvement of the Millennial Generation in livestock farming is crucial to addressing the challenges of regeneration. From the perspective of social capital, the presence of social networks, trust, and community cooperation serves as an essential asset for building sustainable enterprises (Granovetter, 1985).

Sheep farming in rural areas offers advantages through the utilization of local resources and strong market potential, both domestically and for export. Cyrilla et al. (2016) also demonstrate that dairy goat farming (which parallels sheep farming) provides positive impacts, such as improved accessibility, the utilization of livestock waste, and shifts in public perception regarding the consumption of animal-based products. Discussions across various studies indicate that social capital plays an important role in supporting multiple aspects of life, including agricultural production, marketing, business development, and even processes of destigmatization within communities.

Ma'ad & Anugrahini (2021) highlight how the three dimensions of social capital can synergize to support the acceleration of stunting reduction in Pandanwangi Village. However, Aryanto (2023) notes that social capital has not been fully optimized, particularly within the bonding and bridging dimensions, which still face challenges related to community participation and cross-sector collaboration. Ola et al. (2020) reveal that bridging social capital between the Bajo community and mainland societies varies across islands, influenced by historical factors and social identity.

Aziza et al. (2022) explain that the low participation of young people in the agricultural sector is caused by limited interest, low wages, and restricted access to technology and self-development. Therefore, farmer regeneration efforts are needed through agricultural modernization, improved infrastructure, pro-farmer policies, and optimal vocational education to create a sustainable agricultural ecosystem. Afifudin et al. (2023) show that the empowerment strategies implemented by the Lembu Mukti Livestock Community in Ngargosari Village succeeded in enhancing the capacities of millennial farmers through programs such as regular savings groups (arisan), cattle-parade tours, and government support in providing grazing land, thereby strengthening members' identity, technical knowledge, and independence in meeting their livelihood needs.

Based on the review of previous studies, it is known that most research has examined the forms and roles of social capital within various social and economic contexts, including agriculture, entrepreneurship, and social integration. However, studies focusing specifically on the livestock



sector especially among the Millennial generation remain limited. Additionally, although studies on the forms and roles of social capital in sheep farming exist, research addressing the resulting externalities is still scarce.

From the explanation above, the research gap indicates that studies on the externalities of social capital in the sheep farming sector have not been widely explored. Kampung Bale Pulang was selected as the research site because it presents characteristics that reflect both the challenges and opportunities related to the externalities of social capital among young people in the livestock sector. As a community fostered by Bio Farma, this area serves as a concrete example of how corporate social responsibility (CSR) programs can contribute to improving community welfare through the agrarian sector, particularly sheep farming.

LITERATURE REVIEW

Woolcock (1998) explains that social capital refers to the resources embedded within social relationships such as trust, norms, and networks that enable individuals or groups to act more effectively in achieving shared goals. Social capital is a valuable asset derived from structured social relations. These relationships not only provide access to material and non-material resources but also strengthen trust and recognition within social networks. Through these connections, individuals or groups can reinforce their position in the community, gain benefits, and receive support (Häuberer, 2011).

Fukuyama (2010) adds that social capital can facilitate cooperation through the formation of social networks. In this view, shared norms and values play a crucial role in creating social capital. Putnam (1995) further expands this perspective by stating that social capital encompasses networks, norms, and trust that enable effective participation in achieving common objectives

Then Hidayaturrahman et al. (2025) define social networks as a type of network with unique characteristics, in which the “ties” connecting one point to another take the form of social relationships. Within social capital, social networks emphasize interconnectedness among individuals and groups that form a social bond based on maintained levels of trust and prevailing norms (Hayati et al., 2023). Social networks can create a cycle of goodwill, where individuals are more inclined to trust when they are in a social environment with a high level of trust. Conversely, when entering an environment with low trust, individuals tend to be more cautious to avoid the risk of being taken advantage of (Putnam, 1995).

Harris (2001) categorizes social capital into three main forms. The first is bonding social capital, which refers to close relationships among family members, close friends, and communities



that share similar demographic characteristics. The second is bridging social capital, which encompasses social connections that link individuals from different ethnic, geographic, or occupational backgrounds who nevertheless share similarities in economic status and political influence. The third is linking social capital, which describes the connections formed between disadvantaged community groups and influential individuals or institutions such as banks, schools, or government agencies

Economic capital not only provides direct benefits to its owner but can also generate externalities that affect individuals or groups outside market mechanisms. These externalities can be positive or negative, depending on how the economic capital is managed and distributed within a social and economic system (Galunic et al., 2012). In economics, externalities are defined as benefits or losses resulting from an economic activity that are experienced by third parties who are not directly involved in the activity and are not reflected in market prices (Gayer & Rosen, 2014).

Paul Collier, as cited in Grootaert & Bastelaer (2002), expanded Putnam's theory with a specific focus on poor communities, explaining that the dynamics of social capital within these groups generate three key externalities. The first is the externality of knowledge, in which the sharing and accumulation of information within social networks produce benefits that extend beyond individuals to the broader community. However, this flow of information can be hindered by social, linguistic, or economic barriers, creating disparities in access to knowledge and economic opportunities. The second is the externality related to the reduction of opportunism. Repeated interactions and established reputations cultivate trust in economic transactions, yet these same mechanisms may also exclude certain groups such as the poor or particular ethnic communities thereby reinforcing social inequality. The third relates to collective action, in which social norms and rules provide protection and broader benefits to poor communities, especially in terms of security and access to shared resources such as credit and social protection

In recent years, the term "Millennial generation" has frequently been highlighted, especially on social media. This generation has a strong affinity with the digital world, making it a personal space for accessing, obtaining, and sharing various types of information available on the internet (Pribadi et al., 2025). This generation also tends to express ideas and opinions directly and openly. The unique characteristics of Millennials sometimes clash with the expectations of other generations (Fahrimal, 2018). According Lyons et al. (2015) the characteristics of Generation Y are highly diverse, influenced by the environment in which they were raised, their economic status, and their family's social conditions.



RESULT AND DISCUSSION

Field findings in Kampung Bale Pulang reveal that the social networks developing among young sheep farmers (Millennial Generation) exhibit strong characteristics across the three dimensions of social capital: bonding, bridging, and linking. Overall, the social relationships among farmers function not only as mechanisms for exchanging resources—such as feed or labor—but also as mediums for knowledge transfer, trust-building, informal social control, and collective organization. These relationships are built within the context of a local community whose members largely share similar backgrounds, values, traditions, and cultural beliefs, yet remain dynamic in establishing external connections with actors such as corporate CSR programs, technical government agencies, cross-village livestock groups, the tourism sector, and educational institutions.

SOCIAL CAPITAL BONDING

The first form of social capital that emerges strongly among millennial sheep farmers in Kampung Bale Pulang is bonding social capital. This concept, as explained by Harris (2001), emphasizes close relationships among individuals who share similar social, economic, and cultural backgrounds. This type of social capital network is typically formed through strong internal ties, in which regular meetings, mutual cooperation (*gotong royong*), and reciprocal assistance are interconnected in supporting the role of the group

Bonding social capital describes the social ties among Millennial-generation sheep farmers who live and work within the same environment. This form of social capital is exclusive because it is experienced only by those who belong to the core farming group. Bonding serves as the initial foundation for building solidarity, work coordination, a sense of belonging, and mutual support among members. In the context of Bale Pulang, bonding social capital appears in the form of regular group meetings, mutual cooperation (*gotong royong*), and the cultivation of internal trust. These three aspects are reflected in the activities carried out by the millennial farmers as they navigate the group structure, even though limited resources remain a major challenge.

In Bale Pulang, bonding social capital is evident in routine meetings, mutual cooperation (*gotong royong*), and the strengthening of internal trust. These three aspects are reflected in the way farmers interact and manage their group structure, even though they continue to face resource limitations. One of the most consistent findings is the regularity of group meetings held on a periodic basis. These meetings function not only as spaces for technical coordination but also as forums for maintaining familiarity and emotional closeness among farmers. Informants'



narratives indicate that these meetings have become social rituals that strengthen group cohesion. This bonding social capital plays an important role in coordinating activities such as cleaning livestock sheds, collecting forage, arranging work schedules, and managing mechanisms for borrowing sheep or feed. Gotong royong emerges as another strong finding within bonding social capital. In Bale Pulang, gotong royong does not merely signify working together, but also spontaneous solidarity when a group member faces difficulties. In addition, gotong royong serves as a medium of informal social control; members who are less active typically receive mild reprimands through jokes or casual conversations during meetings

Bonding social capital cannot develop without elements of mutual assistance. Almost all informants emphasized the strong culture of helping one another as the core of relationships among farmers. This pattern of mutual support enables the group to grow and to establish cooperation with external parties, as they already possess a solid internal network. This condition directly contributes to the productivity and sustainability of their livestock enterprises

SOCIAL CAPITAL BRIDING

Bridging social capital refers to the connections formed between the Millennial sheep-farming group in Bale Pulang and other communities or groups that hold relatively equal social status but differ geographically, culturally, or in terms of resources. This type of social capital is expansive, as it opens opportunities for exchanging experiences, cross-regional collaboration, and broader network access.

If bonding social capital strengthens internal solidarity among millennial farmers in Kampung Bale Pulang, then bridging social capital plays a role in expanding their social networks with external actors beyond the group. According to Harris (2001), bridging social capital networks function as links that connect groups with different social, economic, or identity backgrounds, enabling the exchange of resources, knowledge, and opportunities.

Field findings indicate that relationships among sheep farmer groups occur not only at the local level but also across villages and across different assisted groups. The Bale Pulang millennial sheep farmer group does not operate in isolation; rather, it actively builds horizontal connectivity with farmer groups in the surrounding areas of Cikalong Wetan District. This collaboration initially emerged informally through sub-district level deliberations, visits to livestock markets, or village meetings. As the group's legitimacy increased particularly as a CSR-assisted group of Bio Farma and the Livestock Service these interactions developed into more structured forms of cooperation, as the Bale Pulang farmer group became recognized as a CSR-assisted group and gained formal



legitimacy from Bio Farma and the Livestock Service

In addition to establishing relationships with farmer groups and technical institutions, the Bale Pulang sheep farmer group has also built connectivity across various sectors. They collaborate with private entities, tourism destinations, educational communities, and religious institutions. One form of cooperation is with Abapam, an external party that has entered into a formal contract for the supply of sheep. This partnership demonstrates that the group's social network does not stop at the social sector, but also extends into the formal, contract-based economic sector. This bridging social capital functions not merely at a ceremonial level, but forms a functional social network that expands information flows, strengthens collective capacity, and broadens sheep marketing networks. In several cases, other groups have even assisted Bale Pulang in fulfilling large-scale sheep orders, making these relationships economically significant

SOCIAL CAPITAL LINKING

Linking social capital refers to the connections that provide access to resources and authority. In the context of Millennial-generation sheep farmers in Kampung Bale Pulang, linking social capital refers to the relationships built between the farmer group and actors who possess higher levels of authority, resource access, and structural legitimacy. These relationships include interactions with corporate CSR programs, technical agencies, village government, BUMDes, as well as educational institutions such as universities and Islamic boarding schools (pesantren). This type of social capital functions as an entry point for the farmer group to obtain training, technical assistance, coaching, market access, and institutional legitimacy.

Field findings indicate that the involvement of Bio Farma's CSR program is the most influential factor shaping the direction of the group's development. The CSR program served as the initial catalyst for the formation of the millennial farmer group in Bale Pulang. Through Bio Farma's mentoring, the group began to develop an organizational structure, assign roles, and establish clearer collective goals. The training provided was not limited to technical aspects, but also covered managerial and marketing components, including training in the use of digital platforms such as TikTok, Instagram, and WhatsApp

In addition to CSR support, other forms of linking social capital are manifested through research visits from universities and monitoring by government institutions. On several occasions, Universitas Padjadjaran (Unpad) sent laboratory teams to assist with livestock health examinations and to provide education on shed maintenance, sanitation, and disease prevention. The involvement of the Livestock Service in these activities further expanded the group's



recognition. This support not only provided health-related assistance but also conferred structural legitimacy on the millennial farmer group. These visits indicate an ongoing process of knowledge sharing that has enriched sheep husbandry practices in Bale Pulang. Farmers gained information on feed nutrient content, the measurement of average daily gain (ADG), and standards of shed hygiene. Although the assistance was not intensive or continuous, these relationships remain important in expanding cross-community knowledge networks

The development of social capital networks in the context of millennial sheep farmers in Kampung Bale Pulang refers to the group's capacity to build vertical relationships with actors or institutions that possess greater authority, resource power, or structural legitimacy than the local community. Such networks are important because they enable the group to access formal support, institutional legitimacy, and capacity-building opportunities that cannot be obtained solely through horizontal (bonding) or cross-community (bridging) relationships. At this stage, the group's relationships with external institutions—particularly Bio Farma as a CSR partner, the Livestock Service, and higher education institutions—play a central role. Overall, the formation of linking social capital among millennial farmers does not occur instantly. Interview results show that building trust with external institutions requires a proven performance track record, stable livestock quality, and group management that appears professional. Within the bridging framework, these relationships demonstrate spaces for collaboration among groups that are not limited to the social units of farming communities, but extend to academic communities with specific expertise

EXTERNALITIES OF SOCIAL CAPITAL AMONG MILLENIAL SHEEP FARMERS IN KAMPUNG BALE PULANG

The externalities of social capital refer to benefits that extend beyond the internal boundaries of a group and generate positive impacts for the broader social environment. Grootaert & Bastelaer (2002) state there are three main forms of externalities: knowledge externalities, opportunism-reduction externalities, and collective action externalities. Based on observations and interviews, the activities of this group not only strengthen the economic self-reliance of its members but also make a meaningful contribution to the surrounding community, both directly and indirectly. One prominent form of positive externality is the increased community knowledge about sheep farming

Knowledge externalities emerge when social networks generate flows of information and knowledge that extend beyond the core group. In the context of Bale Pulang, this knowledge



transfer occurs not only among the farmers themselves but also between farmers and the surrounding community and external actors such as university students, CSR teams, and government agencies. Knowledge sharing in Kampung Bale Pulang does not take place through formal training mechanisms; rather, it evolves organically through daily interactions, discussions at the barns, direct observation, and joint field activities. The farmers' millennial traits—being open, communicative, and willing to explain allow new knowledge to spread easily. Further knowledge externalities are evident in the increasing involvement of community members in livestock activities. Residents who were previously unconnected to livestock farming now participate because they feel more capable and confident after observing the millennial farmers directly. The farm functions as an open learning space or community laboratory. It is not only used by group members but also by the wider community, academics, village government, and groups from other villages.

The second concept, according to Grootaert & Bastelaer (2002) asserts that social capital can reduce opportunistic behavior because social networks create effective mechanisms of trust and social sanction. In the case of Bale Pulang, norms of trust, solidarity, and transparency reinforce collective ethics and reduce potential conflicts or misconduct. Millennial sheep farmers in Bale Pulang run a trust-based work system without formal contracts. This reflects an externality functioning as a governance mechanism that minimizes transaction costs and strengthens collective responsibility. In rural economic contexts, such trust mechanisms are often more efficient than written contracts, which are difficult to implement in small communities. Practices such as sharing grass seedlings and feed without expecting compensation strengthen social solidarity and reduce speculative behavior. These actions normalize a culture of sharing and limit opportunities for individuals to exploit feed scarcity for personal gain. The group's refusal to accept external investors reflects a collective strategy to maintain independence and avoid external domination.

The third form of social capital externality, according to Grootaert and Bastelaer (2002), refers to a community's ability to develop norms, social rules, and collective coordination that generate benefits beyond individual interests. From Collier's perspective, when community groups—particularly those facing economic constraints possess high levels of trust, commonly agreed norms, and well-managed social networks, they are able to create collective actions that produce significant material and social impacts. These impacts are not only experienced by the core group that forms the network, but also by the wider community. Thus, collective action represents a form of positive externality that demonstrates how social capital contributes to



overall community welfare and sustainability.

The phenomenon of collective action externalities is clearly evident in the socio-economic dynamics of millennial farmers in Kampung Bale Pulang. The collective actions they undertake are not solely oriented toward the sustainability of livestock farming, but also contribute to the quality of social life within the village community. Collective activities ranging from the use of livestock sheds as facilities for research and learning, improved access to feed and livestock resources, to the enhancement of environmental infrastructure generate benefits for the surrounding community as well as for communities beyond the farming group itself

CONCLUSION

This study aims to describe the social capital networks and the externalities generated by the millennial sheep farmer group in Kampung Bale Pulang, Cipada Village, Cikalong Wetan District. The relationships formed among the farmers are characterized by intensive interactions, mutual assistance, and collective gotong royong. Regular meetings and various collective activities foster a strong social network (bonding social capital), which functions to maintain solidarity while simultaneously strengthening group identity.

The Bale Pulang millennial farmer group establishes horizontal relationships with various farming communities from other villages, tourism villages, Islamic boarding schools, educational institutions, and business actors. These relationships enable the exchange of livestock management techniques, reproductive strategies, feed innovations, and cross-regional market access. Bridging social capital also contributes to economic stabilization, particularly ahead of Eid al-Adha when demand for sheep increases.

In addition, through vertical relationships with institutions that possess greater authority and resources such as Bio Farma's CSR program, the Livestock Service, village government, and higher education institutions the group gains access to training, mentoring, production facility support, and livestock health monitoring, which enhance its technical and managerial capacity.

The social capital developed across these three dimensions generates positive externalities for the surrounding community, including knowledge externalities, opportunism-reduction externalities, and collective action externalities. Overall, social capital among millennial sheep farmers in Kampung Bale Pulang functions not only as a social asset, but also as a mechanism for economic and social empowerment that is capable of creating a balance between individual self-reliance and collective welfare. These social capital networks are key to building a sustainable, community-based livestock ecosystem that is resilient, collaborative, and competitive.



FUTURE DIRECTIONS

This study demonstrates that social capital networks and social capital externalities constitute latent strengths in building the economic and social self-reliance of the millennial generation in rural areas. Through sheep farming practices in Kampung Bale Pulang, the values of regular meetings, gotong royong, and cross-sector collaboration have successfully produced an inclusive and sustainable empowerment model. Therefore, the findings of this study are expected to serve as both conceptual and practical references for the development of policies, CSR programs, and future studies that position social capital as the main foundation for community-based development in today's digitally oriented young generation era

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